

ACAB NEWS



**Guelph Anarchist Black Cross
Prisoner Solidarity Project
Issue 1 October 2009**

**against prison
and its world**

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Two Anarchists Arrested in Struggle Against Development : A Statement of Solidarity

At roughly 2:15 AM on September 1st 2009, two anarchists were arrested in Downtown Guelph for alleged anti-police graffiti. That night, three people were putting up anti-development posters downtown. The context in which this occurred is following a three week occupation of the Hanlon Creek Business Park (HCBP) development. Since the occupation, a social event was held against the HCBP where a tobacco burning ceremony took place at the site with two comrades from Tyendinaga. Dozens of signs were redecorated / defaced for all

kinds of developments across the city. Development equipment was stolen from the proposed HCBP site and the trenches were re-dug across the new roads being built at the site. While taking into account the history of resistance to progress in Guelph, this occupation has created turmoil in City Hall and has also sparked a long coming social struggle against development. The occupation ended on August 14th when the courts issued an injunction against the occupiers and a work stoppage, giving the Ministry of Natural Resources (MNR) the final say as to whether the construction will continue. On Thursday August 27th, the MNR decided that construction will continue (Duh!). These anti-development posters are a part of this diverse and ongoing struggle not only against the HCBP but all capitalist development.

When these people went out to poster, it was with a clear understanding of the possibility of surveillance and harassment. In the synopsis read in bail court on Tuesday, it was stated that the three people putting up posters were spotted multiple times over a couple hours before two of them were arrested. It was also stated in court that people who matched the same description as those putting up posters were also decorating the city with graffiti like “dead cops” and “ACAB” (which, according to the cop’s research, stands for “All Cops Are Bastards”). It was also apparent that most of the surveillance was done by taxi drivers. Those arrested were interrogated and both people remained silent and non-cooperating. The two comrades are each charged with three counts of “mischief under \$5000” for the graffiti and one is also charged with obstruction.

The question of guilt or innocence about these charges only isolates the situation. There is nothing at all empowering about the language of courts. Whether these comrades indeed did graffiti is not concerning. They were expressing ideas and contributing to the struggle against development. What is guilty or innocent about that, anyway? The courts that reduce the actions of these people to a question of innocence or guilt are the same courts that approved the injunction and are handling the \$150,000 lawsuit against five others. This repression began before the recent arrests and will continue after them, targeting any dissent towards the continuation of development and of business as usual.

These arrests are a clear display of the police and the city’s attempts to protect their precious development projects from the people who wish them done for. The momentum building in Guelph against all developments is a threat to the city’s economy. They’re scrambling and they’re pissed. The city is actively backing these developments, and the courts / police who protect them. It should be clear that the

police and courts are responsible for the consequences of what they defend.

What are they Protecting?

“Progress” is a word used by bureaucrats to create a false inevitability for the process of capitalist development. By disguising their choices and actions as something that just happens (that is simply inevitable), they can justify the consequences of their behavior. These bureaucrats enable the clearing of forests, the “revitalizing” condo redevelopment of downtown, the opening of aggregate operations and quarries, the daily pumping of 3.6 million liters of ground water, etc, without taking any responsibility for the destruction of wilderness habitats, for the rent increase and evictions, for the ruined lakes and farmland or for the damage to people’s drinking water supply. The city bureaucrats delegate private companies to do their dirty work (ie: architects, developers, private environmental assessment agencies, etc) and can avoid taking responsibility for the people and places they hurt.

Now these bureaucrats and developers, with their army of judges and cops, hope to squash out any resistance to their actions. By suing in small claims court and arresting people who act directly against development, they hope to scare others away from trying to stop the disasters. The legal system, political process, police force and economic structure will never put an end to development’s exploitation, or hold these undignified bureaucrats responsible. Who, but the rest of us, will take this struggle on and put an end to this miserable process?

We must show them that we are not afraid and that their repression only invites us to fight harder, so that they finally understand that their actions (including their repression) have consequences and it will not be tolerated.

For an end to the HCBP, development and the illusion of progress,

-Anarchists



BASH BACK!

ACTION AND ARRESTS

Communique from a Bash Back! action:

“On Sunday November 9th, about thirty radical queers from Lansing, Chicago, Memphis and Milwaukee disrupted the church’s most well-attended sermon.

At noon, a small group of folks dressed in pink and black, equipped with a megaphone, black flags, picket signs and an upside-down pink cross began demonstrating outside the church. The group was extremely loud and wildly offensive.

The demonstration drew a majority of Mount Hope’s security staff outside to watch them.

Meanwhile, with the guards pre-occupied by the distraction, over a dozen queers had put on their Sunday-best and infiltrated the church’s congregation. At the signal that the guards had been lured outside, the infiltrators sprung into action.

A group stood up, declared themselves fags, and began screaming loudly. Upon hearing the loud interruption, other affinity groups went into action. A team that had been hiding under the pews in the closed-off balcony dropped a banner and pulled back the curtains to reveal “IT’S OKAY TO BE GAY! BASH BACK!”. Another group threw over a thousand fliers to the entirety of the congregation. The fire alarm was pulled. Queers began making out in front of the pastor. And within a matter of minutes, everyone had evaded the guards and made their escapes.

Bash Back! operatives, still hidden among the congregation observed a person screaming that Satan had come to Mount Hope, that the end was here, that the queers were everywhere. She then began speaking tongues. The dumbfounded pastor, after regaining his composure, went on to speak of the decadent, depraved wolves that menace his flock of sheep.

Let it be known: So long as bigots kill us in the streets, this pack of wolves will continue to BASH BACK!”



Mount Hope church was targeted for several reasons, including their active approach in ensuring that members of their parish repress their queer identities and their distribution and reinforcement of anti-choice mis-information in triggering and fucked-up ways. That being said, when action is taken against an oppressive force such as a capitalist mega-church, there needs to be no explanation or justification as to why it was targeted.

As of now, alleged members of Bash Back! Lansing are being sued by the Alliance Defence Fund. Bash Back! Lansing are requesting financial support to help alleviate their costs. Go to: HYPERLINK "<http://www.fundable.com>" www.fundable.com and search "Bash Back legal defense" to donate.

The struggle should not be contained to the courts! Lets draw inspiration from these actions, and start taking it upon ourselves to make our lives and communities safer. Let's make the people who threaten our safety accountable for their actions. Let's stop fighting for compromise and tolerance, and start fighting for something more.

For more information on Bash Back!: bashbacknews.wordpress.com

For more information on Bash Back Lansing and the Mount Hope Church action: www.myspace.com/bashbacklansing

AERIAL ATTACK!

In the early hours of the morning on Tuesday, August, 25th, 2009 the Democratic Party Headquarters in Colorado was attacked by 2 masked hooligans, 11 windows were smashed, estimated at \$11,000 in damages. While they were allegedly fuckin' shit up they were spotted by a pig and booked it on their bikes. Aerial Attack, a denver based anarchist who is also a member of Denver Bash Back, got busted during the chase and was held at the police station until she was released on \$5000 bail on Wednesday the 26th. Aerial has been charged with Felony Four Criminal Mischief, which means she is looking at 2-6 years in prison and in addition, parole, fines and restitution after prison time, if she's convicted. Money for lawyers and court shit is always such a bummer and intensely stressful, whether it's supporting Aerial in terms of cash, court support, supportive e-mails, I feel its extremely important to show solidarity in some way. If you are interested in fundraising, donating money, or sending an sort of support to Aerial you can send an e-mails to friendsofariel@riseup.net. Also check <http://www.myspace.com/bashbackdenver> for updates on Aerial's situation!

PRISON RIOT AT WARKWORTH

The history of prison uprisings in Ontario is quite impressive. 1952 at Ontario Reformatory in Guelph, 1971 at Kingston Penitentiary, 1976 at Millhaven Penitentiary, 1987 at Joyceville, 1992 in Whitby, 1994 at Kingston Prison for Women, 1997 again at Millhaven. So far in 2009 there have been three publicized prison riots in Ontario (Niagara, Millhaven, Warkworth). Information on the subject is scarce as the media is very careful about reporting on rebellion in the belly of the police state. This was compiled from various mainstream media sources and in no way is assumed to be accurate. We will never know how intense the riot really was. Indeed each of the 200 prisoners involved has a unique story and experience.

What the Media Says Happened:

Warkworth Institution is a medium-security prison near Peterborough, Ontario, that currently imprisons 579 people. On July 21, 2009, at 9pm about 200 prisoners at Warkworth refused to return to their cells from the recreation yard. Soon the prisoners were setting fires in the yard and could be heard over the wall yelling "Let it burn!" A firefighter on scene stated that "they are burning anything they can get their hands on." The prisoners also gained access to the health care center and pillaged its supply of narcotics. For the first time in Warkworth's history the Riot Act was used to allow the institution to use whatever force necessary to gain control. Highly specialized riot squads fired teargas in an attempt to quell the uprising. The fires burned throughout the night and by early afternoon on July 22 only 100 prisoners had returned to their cells. The intense standoff lasted about 20 hours before the rebellion was repressed and the prison was put under lockdown. One prisoner died of a drug overdose and thirteen others were hospitalized.



Why Riot?

A Warden at Warkworth told CTV News that "there is no indication as to what the precipitating factor was as to why the inmates were refusing to come in from the recreation yard... I believe it was general. There doesn't seem to be any indication it was a particular factor or faction of the facility that was enticing this particular incident." It seems to be reoccurring that jailers just don't understand why those they hold in cages would desire to burn their cages. Where does the desire to burn a cage come from if not from the very existence of the cage? Whether one is locked away in prison or living under its

permanent threat, the misery of prison is always a reality. Then the question is not ‘why riot’ but ‘why not riot’. For no matter what the State thinks they can offer us, whether it is lamb chops on Thursdays or a new bike lane, there is one thing the State can never offer us: our freedom - and that is something we will always have to take for ourselves.

SUPPORT THE NEW JERSEY FOUR

On August 18th, 2006 seven black lesbians went to New York City. One of the women, Patreese Johnson was sexually propositioned by a man, Dwayne Buckle, on the street. When she refused, he followed them shouting things like “I’ll fuck you straight, sweetheart”. He proceeded to spit in her face and flick a lit cigarette at her, then began strangling another woman, Renata Hill. Patreese produced a knife and two male onlookers also came to help the women (one with a knife). Buckle was hospitalized and reported that the men had attacked him, not the women. Patreese’s knife was never tested for DNA. The men who attacked Buckle were never questioned. There is also video evidence. Yet these women were charged with attempted murder. Buckle testified against them. The judge and media expressed contempt for the four, the judge openly taunted the women in front of the jury throughout the trial, and the media referred to the women as a “wolf-pack of lesbians”. Four have faced jail time, ranging from 3 and 1/2 to 11 years. The jury was an all-white, mostly woman jury. If you are interested in reading more about the New Jersey Four or want to correspond with either of the 2 wimmin who are still in prison check out these websites:

For Renata Hill and Patreese Johnson’s mailing addresses go to:
<http://denverabc.wordpress.com/political-prisoners-database/>

For general information and updates:
<http://freenj4.wordpress.com/>

DESTROY THE SYSTEM

before it destroys you

CRIMINALITY AND EVERYDAY LIFE

"The body cannot be abused as the mind is; the Mind can be constrained to treat the body as an abstraction, but the body is a blind entity never brought to see reason.' Its very blindness opens the door to the truth. Our bodies can do what our misled consciousness can do no longer: they can react."

-N'Drea

crime

-noun

An action or an instance of negligence that is deemed injurious to the public welfare or ~~morals~~ or to the interests of the state and that is legally prohibited.

law

- noun

A rule of conduct or procedure established by ~~custom, agreement,~~ or authority.

This is a reaction. A reaction to the outside forces that consistently present themselves in our lives until they become internalized and undeniable. Our oppression, though defined and experienced differently, is undeniable. We must react, without doing so we are lifeless.

It is not a new statement or realization to suggest that the system in which we exist is oppressive. It is a fact that is felt by many every day. Every day we react to this oppression, each finding their own suitable coping mechanism or means of survival to deal with the confines of a capitalist society where our lives and quality thereof is second always to those who hold power above us, who seek to maintain the dominance which they exercise to achieve that power. These reactions and means, ultimately our actions daily, are under control. They are encouraged or debilitated depending on their influence on the ruling order. Our actions can be defined as crimes when they become injurious to the interest of the state. At this point we are no longer neutral, and have moved on to a realm where our actions are determined by law. In the eye of the state, we become criminal.

As we seek to destroy our relationship with the confinements and authorities of our present society, we must rethink these terms as we see truly what the definition of criminal activity is : an act which afflicts the state's ability to remain in control.

It is typical within prison critiques and abolition movements that statistics detailing the amount of people incarcerated and the class backgrounds which they come from are used to challenge the popular opinion of the judicial system and demonstrate the inherently racist and classist reality in which we live. Facts stating that aboriginal womyn make up 30% of the female prison population (http://www.vcn.bc.ca/august10/politics/facts_stats.html) and that in Saskatchewan, aboriginal women account for 87% of all female admissions are such examples. Through this information we can see that for many, their crime is their skin color and racial background. This leads one to ask the question of what are the other actions are enacted which "deserve" being locked in cells?

This society breeds a new survival. Our food is no longer accessible to us through our fingertips. It is difficult to clothe ourselves without passing money between two hands. We are detached from not only our means of production but also our basic needs. This means that our survival becomes a monetary exchange. We ourselves become commodities, slaves, to a system that serves to keep us alive only to keep us working.

For many of us, the daily struggle to keep food on the table and shelter over our heads is in and of itself a battle. It forces us to compromise who we really are and what we truly want. It often also forces us to come up with more creative solutions to one huge problem: how to survive within this pathological society. This means finding ways to get what you need that transcends the boundaries of a legal economy.

Through this we can see how the state's intervention on our personal lives and choices lands us in jail. We can see through this the dual nature of a society which exploits its own inhabitants, first through causing the need for monetary survival leading to our personal exploitation and then by imprisoning us based on our means of survival, punishing those which are outside of the "legal" framework of exchange (i.e. that which they cannot control).

When our purpose becomes to work for survival, or capital as it has "evolved" we are inherently placed on the social hierarchy and kept there by the prison system. This society needs prisoners. Not everyone can be a CEO, not everyone can be a manager, and not everyone can be "free" because our economy depends on the exploitation and

criminalization of the majority of those involved. There is no escaping it.

There are so many ways in which people are criminalized. From the racial punishment of immigration detention centers to the crimes that create “political” prisoners to the catch 22 of a society based so heavily on both the economy and mass suppression caused by drug trade, no one is free.

This being said, if we are looking to rid our lives and the lives of those around us of the torture of our current prison and “judicial” system, this cannot be done without addressing the correlating factors that affect our lives. We cannot separate our exploitation from our punishment.

We can be in solidarity with prisoners on the inside if we are also working to actively dismantle our current social order on the outside.



About the Guelph Anarchist Black Cross

The Guelph ABC collective is committed to confronting the state, capitalism, colonization, and all forms of oppression. Our focus is the prison industrial complex, for we see it as inherently codependent with these forces.

We strive to support, provide resources and help build a framework for defense with communities which are burdened by the legal system, courts, jails, prisons, arrests, and police.

Building a defense means access to resources like lawyers, support networks, fundraising, maintaining relationships with those locked up and connecting with those who face similar struggles.

We consider all prisoners as political prisoners. The better we understand this the stronger our defense from it, the stronger our struggle against it.

Fight the system inside and outside the walls!



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